

exposed. Then interest may attach to it more than to exposed parts, and erotic suggestion may be connected with it. The tradition in which we are educated is one which has a long history, and which has embraced the Aryan race. To us it seems "natural" and "true in itself." It includes some primitive and universal ideas of magic and goblinism which have been held far beyond the Aryan race. Shame and modesty are sentiments which are consequences produced in the minds of men and women by unbroken habits of fact, association, and suggestion in connection with dress and natural functions. It does not seem "decent " to break the habits, or, decency consists in conforming to the habits. However, the whole notion of decency is held within boundaries of habit. Orientals and Moslems now have such different habits from Occidentals that latrines are very differently constructed for them and for Occidentals.

460. Notion of decency lacking. There are cases of groups in which no notions of decency can be found. It is reported of the Kubus of Sumatra that they have acquired a sense of shame within very recent times. "Formerly they knew none and were the derision of the villagers into whose neighborhood they might come." ¹ Stevens never saw an Orang-hutan girl blush. Those girls have no feeling about their nakedness which could cause a blush.² The Bakairi show no sense of shame as to any part of the body. They are innocent in respect to any reserve ³ [i.e. no taboo of concealment exists amongst them]. A few cases are reported in which the awakening of shame has been observed. A bystander threw a cloth over a nearly naked man on the Chittagong hills. " He was seen to blush, for it was the first

time in his life that he realized that he was committing a breach of decency in appearing unclothed." ⁴ No doubt the more correct explanation is that he felt that in some way he was not approved by the English visitors. Semon tells how he posed a Papuan girl for her photograph, in the midst of a native crowd. She was "proud of the distinction and attention." Suddenly she was convulsed with shame and abandoned the pose, blushing and

¹JAI, XIV, 123.

* *SerL Mus.*, 1888, 65.

² *Ztsft. fur EthnoL*, XXVIII, 170. * Lewin, *Wild Races of S. E. India*, 87.